

SPA EVENTS – AAA 2015 FULL GUIDE

Thursday, November 19, 2015

8am-9:45am

***Invited Session 3-0010*

THE STRANGE SELF: EXPLORATION OF MIND THROUGH BUDDHISM AND CHRISTIANITY

– *Organizer: Suma Ikeuchi. Discussant: Bradd Shore*

Presenters: Suma Ikeuchi, Julia Cassiniti, Nofit Itzhak, Neena Mahadev, Bruce Knauft

Abstract: Destabilization of the familiar self through an engagement with the strange Other has been a venerable strategy in many religious, spiritual, and moral practices; a number of religious traditions incorporate techniques of “oneself as an Other” into their philosophies and praxes – from Buddhist contemplation of death and human ephemerality to charismatic Christian prayers that seek the presence of God through the Holy Spirit. Here we witness a striking parallel between anthropological ways of thinking and spiritual ways of knowing. One’s supposedly familiar “culture” or “self” – and its perceived boundary, stability, and universality – are rendered strangely illusory in the encounter with the “Other.” This panel approaches the “strange/familiar” by situating it in the psychological and experiential realm of religious and moral pursuit: What relationships pertain to the self (or selves) and the Other (or others)? How are the “self/Other” relationships shaped by social, political, and historical forces, such as nationalism, globalization, and collective conversion? What commonalities and divergences emerge from case studies in different cultural contexts? How do cultural categories of the self and the Other reveal local moralities – how people grapple with right and wrong as well as good and evil? What is at stake in attributing the “Other” to various agents, phenomena, and states of consciousness – ranging from God to spirits to death? What does the experience of Otherness in moral-spiritual realms conceal – and is this similar to the “us/them” polarity in ethnographic writing? These are some potential questions the panelists will engage. The questioning of the self from a religious and epistemological angle is crucial for the discussion of “familiar/strange.” In older anthropological accounts, the denaturalization of the anthropologist’s familiar culture typically took place by way of deconstructing the “Western” – and often implicitly “Christian” – self, as exemplified in Ruth Benedict’s and Clifford Geertz’s work. Today, an increasing number of scholars – such as Webb Keane – conduct a rigorous ethnographic inquiry into the ontology of “Christian” and “modern” self, no longer accepting it as a normative template. These studies show that, in varied ways, the self often serves as the ground where cultural, national, and religious differences are articulated and mapped; it also acts as an intersubjective nexus for creativity, moral cultivation, and realization of meaningful life, as the emerging anthropology of morality emphasizes. This panel reflects on these trajectories and developments in the discipline by critically engaging the self/Other relations. While the ethnographic contexts vary greatly, all the papers focus on Christianity and/or Buddhism. Since the notions of the self derived from post-Enlightenment Protestantism have often shaped anthropological encounters with the “Other,” it is imperative to reassess the construction of the self and the Other in Christian traditions. Buddhism, in contrast, often figured in popular (and in some academic) discourses as an “Eastern” religion of the “exotic Other.” Given the tremendously rich philosophies and practices that deal focally with the self and the non-self, the panel will also explore its contribution to anthropological understandings of “familiar/strange” through comparative perspectives.

10:15am-12pm

3-0390

TROLLS AND HECKLERS: DISRUPTIVE WAYS OF PLAYING

Organizer: S. Megan Heller. Discussants: Kateri McRae, Thomas Malaby

Presenters: Christine Nutter El Ouardani, Jameson Hogan, Isabel Behncke. S. Megan Heller.

Abstract: This session examines familiar social practices, such as teasing, heckling, and pranking, ways of playing that are often disruptive and ambiguous. Players engaging in such forms of sociality may intend to delight themselves and others with dark humor, whilst provoking outrage and disrupting ongoing social activities. Papers will focus on both negative and positive aspects of disruptive ways of playing and highlight ambiguities. Further we will consider what these somewhat counter-intuitive forms of play may tell us about the nature of play in general. Ambiguity is an important feature of play that permits playful individuals to use it for manipulation and social assessment into adulthood. Through comparison of play in various settings we may find that playing is not necessarily a cooperative, childish behavior, but a force to be navigated across the lifespan. Children and adult humans may use these ludic techniques to invite like-minded players to join in the game and strengthen joking relationships or to transform a dangerous situation into a playful one. Similarly, non-human primates may use disruptive forms of play to mitigate conflict and cement social bonds. In some cases violent (or seemingly violent) ways of playing are certainly social, in other cases a solitary player may use a conspecific or other mammal as a toy. In human society, new technologies and emerging cultural contexts provide new venues and possibilities for these edgy social behaviors, such as the practice of trolling. Trolls and hecklers may be reacting to social inequalities or addressing more personal needs for amusement and superiority. Trolls, hecklers, and especially their targets may experience a range of emotions, not always joyful ones. These papers will highlight the subjective experiences of participants, as well as the cultural politics of disruptive ways of playing. Writing against the Western notion of play as non-work and Geertz's idea that play is all about making meaning, researchers looking at disruptive forms of play may find Thomas Malaby's concept of play as a disposition or S. Megan Heller's idea of play as a mood more useful than the common understanding of play as a type of action. Navigating unwanted, playful intrusions from dark players may require a sophisticated sort of emotion regulation. It may be that trolls and hecklers have a different set point for play, disposing them towards experiencing this state of mind only when the mood is dark and the threat is potentially real.

1:45pm-3:30pm

***Invited Session -- Co-Sponsored with Biological Anthropology*

3-0795

PURPOSEFUL PAIN: THE EMBODIMENT OF INTENTIONAL SUFFERING

Organizer: Charlotte A. Roberts and Susan G Sheridan

Presenters: Susan G Sheridan, Christina Torres Rouff, Meaghan Kincaid, J Crandall, Ryan P Harrod, Debra L Martin, Gabriel Torres Colon, Sharia Smith, Vania Smith Oka, Nicholas J Nissen, Daniel Lende, Anna Osterholtz

Abstract: In a biological sense, pain acts as an adaptive mechanism to prevent harm to an individual; however, how it is defined, expressed, and borne is dictated by cultural convention. Thus, the study of pain requires a holistic approach crossing cultures, disciplines, and time. In this session, we will focus on those who purposefully seek pain, demonstrating that while such individuals are often viewed as "exotic," the pervasiveness of pain-inducing practices are more normative than expected. Individual agency, group identity, and structural mechanisms that institutionalize pain will be explored in a series

of talks and online activities. The session will begin by looking at a group of monks from Jerusalem who sought pain in their daily lives as a means of religious devotion. Their writings describe hundreds of genuflections per day, and their bones manifest this activity as extreme joint degeneration that would have produced marked, constant pain. Osteological and ethnohistorical evidence will likewise be used to explore the practice of intentionally binding the heads of children in the pre-Columbian and colonial Americas, despite long-term chronic ailments, considerable pain, even death, to create cranial modifications indicative of group identity. This will be complimented by a bioarchaeological assessment of 'pain performance' through ritual fighting at Chaco Canyon as a means to maintain social hierarchy by elites. A modern corollary utilizing ethnographic data related to boxing will be discussed to understand reasons why practitioners accept pain and the risk of traumatic brain injuries as part of a broader process of socially meaningful play and psychosocial benefits. We will then explore, from a medical anthropology perspective, the choice to experience considerable discomfort by those who forego medications developed to manage pain -- for which the acronym P.A.I.N. is used to address its purposeful, anticipated, intermittent, and normal nature -- in order to experience a more 'natural' childbirth. At the opposite extreme, addiction, a situation where one inflicts pain in an attempt to alleviate it, will be discussed with a focus on how anthropologists often render what is unfamiliar, even exotic, about addiction into familiar and facile terms. This talk will utilize a biocultural, neuroanthropology approach to view addiction as a purposeful habit, a ritualized coping mechanism. Finally, institutionalized pain will be addressed from an aggressor-witness-victim perspective. The aggressor can either inflict or withhold pain, creating a dependency with the victim, as well as witnesses to the interaction. This will be explored using bioarchaeological analysis and modern ethnographic examples. Our discussant will synthesize paleopathological, socio-cultural, medical, and neuroanthropological evidence to explore the varied ways purposeful pain is experienced, and the lasting effects of the embodiment of pain. To enlarge the session's audience, we will capitalize on the large memberships of the "BioAnthropology News" Facebook group and PLOS Neuroanthropology blog by making the talks available a week before the conference, and we will produce a video for classroom use to elicit discussion. Several anthropologists with large web followings will live tweet the session and provide questions from the on-line audience during the question and answer period.

4pm-5:30pm

3-1275

QUALIA, EMOTION, AND SOCIAL STRUCTURE: EXPLORING THE ROLES OF RITUAL AND ROUTINE IN CHILDREN'S CULTURAL LEARNING

Organizer: Karen Gainer Sirota. Discussant: Bambi L Chapin

Presenters: Cindy Clark, Heather Lloyd, Maricela Corea-Chavez, Karen Gainer Sirota, Rebecca S. New

Abstract: This session explores the ways in which children apprehend and operate upon common sense knowledge within, and across, taken-for-granted contexts and circumstances of their cultural life worlds. The session brings together scholars from psychological, medical, and linguistic anthropology, developmental psychology, education, and human development to consider how culturally patterned ways of knowing and learning are embodied and crystallized through multiple streams of sensory experience, which are accorded attentional salience and meaning in relationship with value-laden aspects of social structure (e.g., social class status/positioning, social inclusion and marginalization). With these themes in mind, session participants attend to how children's co-participation in culturally sanctioned rituals and routines contribute to children's situated processes of cultural learning. Session papers posit that cultural rituals and routines—as systematically reoccurring, consensually ordered

events—afford children opportunities to piece together foundational, yet often tacit, aesthetically-laden cultural logics and grammars of emotion. By closely attending to children’s situated processes of cultural sense-making vis-à-vis cultural rituals and routines, the session sheds light on key concerns in psychological anthropology at the nexus of individual experience and social structure by tracing out plausible mechanisms that mediate micro- and macro-levels of cultural understanding, and that index and shape culturally preferred styles of thinking, feeling, and behaving. Individual paper contributions address the central themes of the panel via nuanced ethnographic explorations of the ways in which, 1) U.S. patriotic holiday rituals offer sensorially rich, consensually patterned occasions for children’s cultural learning about value-laden aspects of citizenship and social belonging; 2) Neapolitan young girls and teens make use of grooming and beautification routines to enact and shape social solidarity and ideologies of womanhood and morality in a socioeconomically adverse environment; 3) Mexican mothers and children demonstrate and reinforce culturally preferred styles of social participation via children’s involvement in household chores and work routines; 4) U.S. middle-class bedtime routines apprentice children into embodied, aesthetic dimensions of sleeping alone that index culturally preferred aspects of personhood and interpersonal relatedness; and 5) Italian early childhood classroom routines serve to mentor children into a broader system of relationships that undergirds community solidarity and authenticity. To enhance productive dialogue and cross-fertilization on the panel’s key themes, session participants represent a variety of (sub)disciplines and academic institutions. In addition, as a further opportunity for dialogue and exchange, the session’s round-table discussion period is intended to foster interactive discussion among session participants, as well as between session participants and audience members.

Friday, November 20, 2015

1:45pm-3:30pm

***Invited Session 4-0875*

NEGOTIATING MOTHERHOOD: ROLES, IDENTITIES, AND EXPECTATIONS IN CONFLICT

Organizer: Melanie Angel Medeiros and Bambi L Chapin. Discussant: Kathleen Barlow

Presenters: Jane Howell, Audrey A Winpenny, Erin E Thomason, Bambi L Chapin, Emily J Noonan, Juliette L de Wolfe.

Abstract: Anthropologists have established that what mothers do -- and what people think they should do -- varies across societies. However, as the papers in this session demonstrate, ideas about what mothers should do also vary WITHIN societies and over time. Furthermore, constructions of idealized motherhood within a particular society often compete with the expectations of other roles that women occupy. How these notions are put into practice is further constrained by women's social and economic conditions and status. Attending to the ways that women enact these competing ideals within particular circumstances tells us more about how culture is taken up and used by individuals. It is also key to understanding the generation of contexts within which children develop and culture is reproduced. The papers in this panel offer close, person-centered accounts of how women negotiate competing expectations within the possibilities and demands of their particular circumstances. One of the key themes here is how women balance work with caregiving. Howell’s ethnographic study of Mexican teachers who leave their children at home when posted to remote communities explores these mothers’ perspectives on how their absence affects their children. Winpenny discusses how women's roles as drug traffickers in Puerto Rico influence the ways they structure their children's lives, producing fundamental conflicts their children must negotiate in turn. Thomason looks at how Chinese mothers

navigate changing economic demands and childcare possibilities and how this impacts ideas and routines involving children. The last three papers consider mothering in the United States, examining ways that mothers shape their ideas and actions in intersection with child health and development experts and within practical constraints. This begins with Chapin's examination of mothers' efforts to figure out how to interact with their children, given the conflicts within expert advice, others' opinions, and the competing demands of everyday life. Noonan looks at how mothers of international adoptees negotiate multiple roles within the larger role of "mother", serving as both health advocates and caregivers as they negotiate new identities for themselves and their families. And finally, de Wolfe shows how mothers of autistic children work to co-construct narratives that make sense of their experiences around their children's diagnoses, reproducing themselves as good mothers and generating plans for action. Taken together, these papers underscore the importance of turning an anthropological lens on differences in mothering across and within societies to understand how women actively navigate and balance the varying expectations, roles, constraints, and opportunities available to them. They remind us that working through this process is both an individual and collaborative effort that shapes, and may in fact challenge, mothers' and children's perceptions of culturally constructed notions of motherhood.

4-1100

AUTISM SPECTRUM DISORDER AND THE MANIFOLD ETHNOMETHODOLOGIES OF ENGAGEMENT

Organizer: Olga Solomon and Douglas Maynard. Discussant: Roy R Grinke

Presenters: Mary Lawlor, Olga Solomon, Melissa Park, Douglas Maynard, Trini Stickle, Elizabeth Fein.

Abstract: 'Familiar / strange' is an especially fitting theme for bringing forth the socio-interactional practices implicated in the phenomenon of Autism Spectrum Disorder (ASD, American Psychiatric Association 2013). ASD problematizes the tension between commonsense/familiar and incongruous /strange because it arrests the neuro-typically habitual ways of 'doing things.' Confronted with the unexpected inventiveness of an individual with ASD, the commonsense actors often remain fixed in the world of the familiar. At other times, however, the commonsense actors are able to appreciate that inventiveness, enter the breach an individual with ASD created, and transform the commonsense ways of being, knowing and communicating. In this interdisciplinary panel, we bring together anthropologists, sociologists, and occupational science researchers to explore what we call the 'manifold ethnomethodologies of engagement', a term borrowed from the philosophical concept 'manifold ontologies' (Gallese 2005). Each paper will consider how ASD exposes the epistemological boundaries of ordinary communication, whether in home and community settings, or in specialized clinics where testing and diagnosing ASD take place. Standardized screening instruments and diagnostic tests, as well as the Diagnostic and Statistical Manual's criteria, figure centrally in defining and fixing the boundaries between the familiar and the strange in the U.S. and in other industrialized societies. In Latour's (1987) terms, these instruments are "actants" because they structure what children are allowed to say and do in order to be seen as competent. These instruments also restrict what clinicians are allowed to do in their interactions with the children by imposing practices of administration and evaluation that limit the ways in which the commonsense can accommodate breaches to the 'taken for granted'. The papers will explore situations of testing to better understand boundary maintenance as a clinical phenomenon; and show how boundaries can be crossed such that the commonsense becomes altered. The panel will consider the 'manifold ethnomethodologies of engagement' through micro-level, ethnographically informed analyses of interactions among people with ASD and their neurotypical interlocutors. The

topics to be explored are: the work of families to achieve familiarity and ordinariness in daily life while struggling with the 'strangeness' that ASD at times engenders; the familiar / strange tensions in children's and families' experiences related to elopement and wandering; conversations about biomedicine, technology and identity as sites where people with ASD, their families, and the professionals who work with them negotiate the manifold meanings of this condition; interactional processes by which children with autism, their families and their therapists transcend separateness and engender a sense of belonging and recognition across community and clinical settings; sense-making practices, concrete interactional competence and their relation to ASD assessment; and ascertaining emotional capacity of persons with ASD across interactional contexts. The panel will also address the potential analytic blind spots and slippages that the 'familiar / strange' dichotomy may engender in understanding the experiences and challenges of social engagement among children with ASD and their neurotypical interlocutors.

4pm-5:45pm

4-1410

SHAPING SELVES, SENSES, AND IDENTITIES

Organizer: SPA. Discussant: Edward Lowe

Presenters: Atwood Gaines, Clinton Humphrey, Noah Johnson, Andrea Chioyenda, Madeline Vuong, Eva Melstrom.

Abstract: This session was composed by the SPA review committee of individually volunteer papers. The creative, ethnographically nuanced papers in the session address intersecting themes of bodily experience and ritual practice, emotional distress and psychodynamic formation, self-making, and the social construction of persons. Papers include Atwood Gaines' "The Enchanted and the Disenchanted: The Never Modern Self in Culture and Anthropology"; "Ethnographic Immersion and the Embodied Revelations of Illness Among Miskitu Lobster Divers" by Clinton Humphrey; Noah Johnson's "Teaching the Triune Brain: An Investigation of Kata As a System of Behavior Patterning through the Use of Ritual Practices"; Andrea Chioyenda's "'Hauntology' in Ethnographic Practice, and the Psychodynamics of the Uncanny: A Case Study from Pashtun Afghanistan"; "Goodbye Bhutan: Understanding Bhutanese Refugee Suicides in America" by Madeline Vuong; and Eva Melstrom's "'Who Minus Who': Suicide Cases in the Ethiopian Disapora."

Saturday, November 21, 2015

8am-9:45am

5-0040

RHYTHMS OF RECOVERY: TEMPORALITIES OF BECOMING OTHERWISE

Organizers: Megan Sarah Raschig, Lex Kuiper. Discussant: Jason Throop

Presenters: Laura Vermeulen, Lex Kuiper, Amanda Jean Bailey, Keren Mazuz, Megan S Raschig, Jennifer Heil.

Abstract: Improvement-oriented 'recovery' regimes involve problematization of certain ways of being — as addicted, criminalized, morally abject in some way — often proposing circumscribed solutions for difficult lives. The temporality of recovery is often spoken about in terms of life trajectories and the

need for a radical break, to be or do a certain kind of otherwise. Such teleological imaginaries assume a (re)establishment of a certain kind of (moral) personhood, but actual processes of re-plotting one's life along alternative trajectories often involves more creative work. Becoming otherwise is not only oriented to possible futures but involves an active (re)temporalization of pasts, presents and futures altogether. It also involves how day to day activities and ways of going through daily life in recovery efforts shape and are shaped in the shadow of shifting temporal horizons. How is the timefulness of recovery, or conditions recovered-from, made and remade, through temporalization of rhythms that may be neither linear nor coherent? An approach through rhythms highlights how moments are marked and made to stand out as steps as they tie happenings into broader horizons, spacing eventfulness to the pace of new stakes. Rhythms highlight the experimenting and stumbling that can occur when 'patients' take up 'strange' ways and attempt to establish new 'familiarities', new 'normals'. Rhythms, as braided together in resonance or discordance, can point us to transmittal of certain temporal and spatial patterns of recovery, unfolding not simply within the bounded subject but intersubjectively among groups of recoverers, their social groups and family members, and perhaps across generations. A focus on rhythm further opens analyses to disruptions, as perceiving a rhythm makes disruptions and breakdowns more prominent and demands explanation. Although rhythms may be structured by repetitions in actions, events and/or space (the 'beat' may or may not be recognized as such), this does not mean that every repetition is the same or that it does not open up new possibilities of being. In this panel, we question this teleological plotting of recovery and invite critical and ethnographic reflections on alternative temporalities of being and becoming otherwise in contexts of embodied and explicit moral work. We ask, how do people involved in recovery projects work with familiarity and strangeness (novelty) in their rhythms of being and doing? How are rhythms shaped in the interplay between therapeutic regimes and recoverers, or in the context of social change? How do hopes, fears or ambivalences of past and future shape rhythms of recovery? And how do these rhythms open up or foreclose possibilities for being otherwise?

10:15am-12pm

***Invited Session -- Co-Sponsored with Society for Medical Anthropology*

5-0385

UN-FAMILIAR SUBJECTS: A PANEL IN HONOR OF BYRON J. GOOD AND MARY-JO

DELVECCHIO GOOD: PART I

Organizers: Angela N Garcia and Janis H Jenkins

Presenters: Thomas J Csordas, Lawrence Cohen, Janis H Jenkins, Ellen Corin, Alasdair Donald, Sandra T Hyde.

Abstract: Byron Good and Mary-Jo DelVecchio-Good are anthropologists of biomedicine and pioneers of meaning-centered medical anthropology. Their contributions include extensive ethnographic investigations of Iran and Indonesia, historical syntheses of medical epistemology and ethics, theories of illness experience, and writings on subjectivity, global health, political violence, and haunting. In addition to their distinguished scholarship, they have taken leading roles in shaping academic departments, journals, health delivery systems in low-income settings, and educational training. Together with Arthur Kleinman, they built a program that supported more than 70 anthropology Ph.D. students and over 100 post-doctoral fellows from around the globe. For 25 years, their NIMH training program brought together anthropologists, psychiatrists, and social scientists in a renowned weekly seminar that launched two generations of anthropologists. Good and DelVecchio-Good's expansive intellectual, ethnographic and professional interests reflect an awareness of the inadequacy of any one theoretical or methodological approach for understanding life's changing realities, and a commitment to

responding to the afflictions of those they study and care for. This panel is an occasion to critically engage two significant careers that have opened paths for the panelists and a great many others. In keeping with the theme of AAA 2015 meetings “Familiar/Strange,” we aim to honor their contributions to anthropological scholarship not by summarizing their diverse ideas and commitments, but by probing their productive tensions. These include Good's influential critique of the anthropological problem of “belief,” wherein the familiar is reproduced through implicit and explicit invocations of “your belief, my knowledge,” and DelVecchio-Good's generative concept of the “biotechnical embrace,” which reveals the powerful imaginary and affective forces of biotechnology in shaping health care and hope for clinicians and patients alike. This panel explores a series of critical questions, each of which attends to different epistemological and experiential domains central to Good and DelVecchio-Good's work. How can we look and listen for presences at the edge of social perception? How should we understand corporeality in relation to politics, psychosis in relation to culture and history? In what ways are medicine and ethics mediators of discrimination and marginalization on the one hand, and a source of resistance to symbolic and structural violence on the other? Which groups and topics come to be regarded as “central” and others not? How are implicit and explicit constructions of “us” and “them,” familiar and strange, unwittingly reproduced in anthropological thinking and writing? The panelists draw on their own ethnographic research in diverse global settings in order to interrogate and extend key concerns with epistemology, subjectivity, postcoloniality, biomedicine, bioethics, and global health. Paper topics range across hermeneutical and psychoanalytic approaches to narrative and meaning, political subjectivity, postcolonial disorders and therapeutics, the dialectic of faith and reason in healing practices, a cultural formulation of mental illness as extraordinary and ordinary, the transformation of the familiar through hauntings, limitations and possibilities of medical humanitarianism, and the shattering of culture. In all cases, the papers grapple with how to apprehend, represent and respond to un-familiar subjects.

1:45pm-3:30pm

5-0975

DJINNS, ZOMBIES, MEMORY, AND THE MUNDANE: CROSS-CULTURAL PERSPECTIVES ON THE DISPARATE TEMPORALITIES OF HAUNTOLOGY

Organizer: Matt Newsom.

Presenters: Erin McFee, Anna Jordan, Matt Newsom, Catherine Portillo-Silva, Jessica Diane McCauley, Jason Hwan Jin Chung, Frank A Ramos III

Abstract: Anthropologists have long been interested in spirits and memory, but only recently have they begun to combine these into the field that Derrida labeled as hauntology in *The Spectres of Marx* (1993). This emergent anthropological uptake of hauntology is especially interested in the ways in which various forms of haunting demand a temporal re-orientation to the past on the part of the haunted. As such, it questions how specific forms of haunting are culturally produced and experienced and traces the implications those forms have for notions of identity and subjectivity. This panel seeks to illustrate the myriad ways in which hauntology might be applied cross-culturally in order to generate fruitful discussion that is geared toward the development of a more nuanced theoretical framework. Key to this development is the explicit recognition that haunting is equally relevant to understanding spirit possession as it is for everyday, mundane practices. It is particularly through attention paid to mundane forms of haunting that we are able to see the implications that a spectrum of haunting has for various spheres of daily life. This spectrum also disrupts Derrida's hauntological orientation to the past as we expand upon the ways in which haunting can be temporally bound—whether in relation to the past,

present, or future, across generations, as a product of ongoing cultural change, and through forms of spiritual ethnopsychology. In order to highlight the diversity of hauntological possibilities, our panel features a wide range of ethnographic evidence, such as in South Africa, where heroin addicts are physically present but psychologically elsewhere; in the US Pacific Northwest, where competing discourses of self haunt caregivers working with dementia patients at an assisted living facility; in Berlin, where ghosts and monsters are embodied through play as a strategy for dealing with the violence of German history; in the South Pacific Ocean, where the ghosts of modern warfare haunt a third space of displaced memory and veneration; in Colombia, where subjective and embodied losses shape the possibilities for transition out of war; and among patients living with an autoimmune disease in the US and Brazil, whose subjectivities are tied to biomedical structures of power.

5-1005

AFFECTING TRANSBORDER MIGRATION

Organizers: Deanna E Barenboim. Discussant: Cati M Coe.

Presenters: Alyshia F Galvez, Deanna E Barenboim, Jennifer L Burrell, Heather Rae-Espinoza, Maria Islas-Lopez.

Abstract: This session contributes to an emergent body of research that addresses affect as central to the study of transnational migration (e.g., Boehm et al. 2011; Coe 2013). The papers assembled in this panel demonstrate that migration structures, policies, and practices take hold, and gain force, through everyday sentiments, attachments, and feelings. Our analyses position affect as necessarily intersubjective and often complicated by the web of social relations that migration both reflects and shifts. We analyze how a spectrum of feelings - such as grief, pride, love, longing, and shame - are generated, or altered, as people move across borders and boundaries. We ask what sorts of affective experiences and affinities are formed, disrupted, and remade as people are set in motion and as they encounter intersecting (im)mobilities in the process. And we document how these affective experiences are contested through and manifested in a range of forms: from the bodily symptoms of illness, to the strains of reconfigured familial relationships, to new engagements with civic and military life. In focusing on the affective experiences at play in transnational migration, we take note of how the flow of feelings within and across borders is often mediated by familiar and new material engagements and exchanges: from gifts and remittances to emergent technologies that offer new ways to bridge distances. This session thus draws upon critical insights of recent research on the relationship between the affective and material dimensions of global mobilities that theorizes how “affective circuits” (Cole and Groes-Green) regulate and reconstitute contemporary transnational social life. We trace such affective circuits in a range of ethnographic contexts, with special attention to transborder communities of the Américas. Within this framework, we attend to familiar and well-established migratory trajectories, while also drawing attention to emergent transborder communities, including Indigenous Mexican and Guatemalan migrants who represent the newest and fastest growing sending communities of the Global South. Our ethnographic research encompasses migrants who hold legal status, as well as those who travel without papers, and we ask how legal status and illegality/deportability variously shape the ways that migrants feel and express distress, pain, or joy. Likewise, we attend to the importance of gender, race, ethnicity, generation, and their intersections as these impact the contours of affective experience. In discussing topics including the etiology of diabetes, mourning processes, pathways to legalization, and military participation, our papers collectively demonstrate the profound effects of prolonged separation from family, and estrangement from familiar worlds, on migrants’ felt experience and well-being. We

explore the unsettling implications of these affective ruptures, as well as migrants' attempts to sustain meaningful connections in the context of unequal mobilities and stalled immigration reform.

4pm-5:45pm

5-1070

UN-FAMILIAR SUBJECTS: A PANEL IN HONOR OF BYRON J. GOOD AND MARY-JO DELVECCHIO GOOD. PART II

Organizer: Angela N Garcia and Janis Jenkins. Discussants: Mary-Jo Del Vecchio Good and Byron J Good.

Presenters: Erica C James, Michael MJ Fischer, Linda Garro, Sarah Willen, Jesse H Grayman.

Abstract: Byron Good and Mary-Jo DelVecchio-Good are anthropologists of biomedicine and pioneers of meaning-centered medical anthropology. Their contributions include extensive ethnographic investigations of Iran and Indonesia, historical syntheses of medical epistemology and ethics, theories of illness experience, and writings on subjectivity, global health, political violence, and haunting. In addition to their distinguished scholarship, they have taken leading roles in shaping academic departments, journals, health delivery systems in low-income settings, and educational training. Together with Arthur Kleinman, they built a program that supported more than 70 anthropology Ph.D. students and over 100 post-doctoral fellows from around the globe. For 25 years, their NIMH training program brought together anthropologists, psychiatrists, and social scientists in a renowned weekly seminar that launched two generations of anthropologists. Good and DelVecchio-Good's expansive intellectual, ethnographic and professional interests reflect an awareness of the inadequacy of any one theoretical or methodological approach for understanding life's changing realities, and a commitment to responding to the afflictions of those they study and care for. This panel is an occasion to critically engage two significant careers that have opened paths for the panelists and a great many others. In keeping with the theme of AAA 2015 meetings "Familiar/Strange," we aim to honor their contributions to anthropological scholarship not by summarizing their diverse ideas and commitments, but by probing their productive tensions. These include Good's influential critique of the anthropological problem of "belief," wherein the familiar is reproduced through implicit and explicit invocations of "your belief, my knowledge," and DelVecchio-Good's generative concept of the "biotechnical embrace," which reveals the powerful imaginary and affective forces of biotechnology in shaping health care and hope for clinicians and patients alike. This panel explores a series of critical questions, each of which attends to different epistemological and experiential domains central to Good and DelVecchio-Good's work. How can we look and listen for presences at the edge of social perception? How should we understand corporeality in relation to politics, psychosis in relation to culture and history? In what ways are medicine and ethics mediators of discrimination and marginalization on the one hand, and a source of resistance to symbolic and structural violence on the other? Which groups and topics come to be regarded as "central" and others not? How are implicit and explicit constructions of "us" and "them," familiar and strange, unwittingly reproduced in anthropological thinking and writing? The panelists draw on their own ethnographic research in diverse global settings in order to interrogate and extend key concerns with epistemology, subjectivity, postcoloniality, biomedicine, bioethics, and global health. Paper topics range across hermeneutical and psychoanalytic approaches to narrative and meaning, political subjectivity, postcolonial disorders and therapeutics, the dialectic of faith and reason in healing practices, a cultural formulation of mental illness as extraordinary and ordinary, the transformation of the familiar through hauntings, limitations and possibilities of medical humanitarianism, and the

shattering of culture. In all cases, the papers grapple with how to apprehend, represent and respond to un-familiar subjects.

Sunday, November 22, 2015

8am-9:45am

6-0085

TRANSFORMING RELATIONSHIPS: THE ROLES OF CARE, COMMUNITIES, AND COMMUNICATION IN PERSONAL AND CULTURAL CHANGE

Organizer: SPA

Presenters: Henrik Mikkelsen, M Ariel Cascio, Talia Gordon, Jennifer Van Tiem, Heather Willihnganz Huffman, Lihn An, Jessica McKenzie.

Abstract: This session composed of individually volunteered papers demonstrates ways that relationships may shape and be shaped by social and personal change. Each of these ethnographically rich papers offers a detailed look at aspects of this process. Some of these papers, such as Mikkelsen's examination of aging in Denmark and McKenzie's look at generational differences in Thailand, focus on how relationships are influenced by social change, in turn shaping people at different points along the life course in different ways. Others, such as Cascio's examination of autism in Italy and Gordon's analysis of a Clubhouse for those with severe mental illness in the U.S., examine how self-understandings are negotiated in relationship with others and with institutions. These and additional papers explore how relationships may be constructed to support personal change, especially in relation to mental health. These include Van Tiem's discussion of equine therapy in the U.S., Huffman's analysis of U.S. social work students' training, and An's examination of support groups among Chinese immigrants in the U.S. Together, these papers argue for the significance of relationships in shaping individuals and their subjective experience, for the importance of attending to the changing social and cultural context of those relationships, and for the value of close examinations of those relationships in action.

10:15am-12pm

6-0245

ANTHROPOLOGICAL ENGAGEMENTS IN GLOBAL MENTAL HEALTH - ROUND TABLE

Organizers: Whitney L Duncan and Kristin E Yarris. Chair: Janis H Jenkins,

Presenters: Whitney L Duncan, Kristin E Yarris, Whitney L Duncan, Sara E Lewis, Emily Mendenhall, Devon Emerson Hinton, and Laurence J Kirmayer.

Abstract: The field of Global Mental Health (GMH) has made considerable advances in recent years, gaining public attention and recognition by global health governance bodies, commanding more research dollars, and taking steps toward improving mental health infrastructure and capacity-building in various sites around the world. At the same time, the GMH agenda has once again brought to the fore important anthropological questions about whether it is possible to expand access to adequate mental healthcare and reduce the global burden of mental illness without (a) medicalizing social, economic, and political distress, and (b) marginalizing culturally salient illness categories, ethnopsychiatric treatments, and understandings of self and psyche. Proponents of the GMH agenda seek to use universal diagnostic

criteria for mental illness in order to improve early detection and expand access to—and resources for—treatment. Critics of the GMH movement are more cautious about this agenda, wary of reproducing cultural imperialism and of privileging neurobiological frameworks over those that illuminate the social, political, and cultural dimensions of suffering. This roundtable engages these concerns directly through an discussion between junior and senior scholars in order to understand the historical trajectory of anthropologists in cross-cultural psychiatric interventions and the current role of anthropologists engaged in global mental health research and teaching. The roundtable engages with the conference theme “familiar/strange” by contemplating ways to move beyond historical tensions between anthropology and psychiatry, learning from past attempts, and charting out new approaches that draw on theoretical and methodological perspectives from both disciplines. We are particularly interested in moving a conversation forward that transcends the familiar dichotomy between universalism and cultural difference and puts productive tensions around cross-cultural diagnoses and treatments, history and postcolonialism, and political economy front and center. Considering ways to constructively engage as anthropologists in the global mental health field, we will engage questions such as: What contemporary ethnography tells us about how the GMH movement is playing out in various settings, including its structural, institutional, cultural, and subjective impacts; What role locally defined illness categories, concepts of self and psyche, and ethnopsychiatric treatments can play in GMH research, treatment, and training—and conversely, what role psychiatric diagnoses and epidemiological tools can play in anthropological research; and How historical, political, and socioeconomic context—including questions of power, social suffering, and postcolonial subjectivity—might be brought to the fore in setting GMH research and practice priorities.